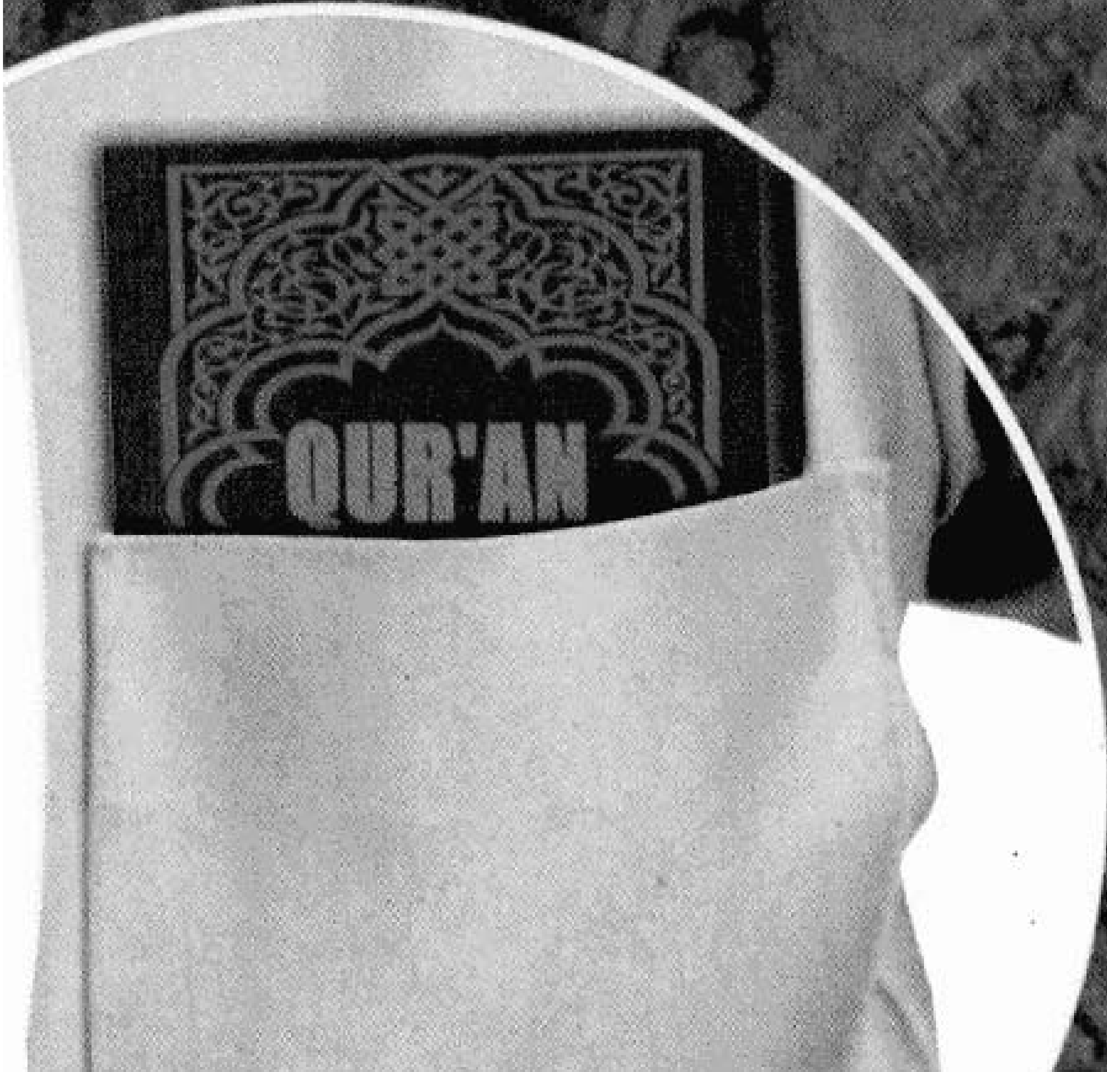
IN THE COMPANY OF THE GLORIOUS QUR'AN



Sheikh
Abd Al-Khaliq Ash-Sharif

In the Company of the Glorious Qur'an

في صحبة القرآن الكريم

Sheikh `Abd Al-Khaliq Ash-Sharif

Translated and edited by:

AL-FALAH FOUNDATION

Published by:

ISLAMIC PRINTING & PUBLISHING CO.

Published by:

Islamic Printing & Publishing Co.

12 Ibn Hani' Al-Andalusi st.,
Nasr City, Cairo, Egypt,

Tel. & fax: (202) 4038137 - 4017053

Translated, edited and distributed by:

Al-Falah Foundation

24 At-Tayaran st.,
Nasr City, Cairo, Egypt

Tel. & fax: (202) 2622838 - 4039169

ISBN: 977-338-165-X

رقم الإيداع: ٢٠٠٦/٤٦٧٠

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Acknowledgement

Here, we would like to thank **Nirvan Tal`at** who translated the major part of the book and **Ahmad M. Hasan** for his efforts in revising this work. Great appreciation is due to **Reima Yousif**, our editor, under whose guidance and supervision the subject matter took form.

We would like to draw to the attention of our readers that all quoted Qur'anic verses are taken from `Abdullah Yusuf `Ali's translation of the Holy Qur'an.

Finally, all praise and thanks are due to Allah, without Whose Help and Guidance nothing can be accomplished.

General director

Sheikh Muhammad `Abdu

Introduction

All praise is due to Allah Who has revealed the Book to His servant Muhammad, and has allowed therein no distortion. May peace and blessings of Allah be upon His Messenger and his relatives and companions! The Qur'an, which Allah holds as proof upon mankind until the Day of Resurrection, embodies guidance, remembrance and explanation (of all things). It is a book that comprises a remedy for all diseases of the heart, and within lies guidance and advice for the righteous men.

When the Muslim reads the Qur'an, he gets the feeling that Allah is talking to him. For this reason, I am going to explain briefly an *Ayah* (Qur'anic verse) of every *Juz'* (section) that talks about the Qur'an.

Afterwards, I will shed light on some of the sciences of the Qur'an trying to outline what the scholars wrote in large volumes. By doing this, I am trying to remind the *Ummah* of its duty towards the

Book of Allah. That is because it is their duty to understand, interpret, and show the miracles that lie in it. Especially, we are now living in the age of scientific discoveries and the researches about the scientific miracles in the Qur'an.

Strongly speaking, when the *Ummah* lived in conformity with the Qur'an, it took the lead in guiding humanity towards what is good.

Finally, I pray to Allah to make the Qur'an our guide in all fields of life, our companion by day and night, a light for us in the Afterlife and our guide to Paradise, O Lord Amin.

May peace and blessings of Allah be upon our Prophet Muhammad, his relatives and companions!

Qur'anic Verses in Focus

The guidance of the Qur'an

Allah, Most High, says,

> ﴿*Alif Lam Mim. This is the Book; in it is guidance sure, without doubt, to those who fear Allah.*﴾
>
> (Al-Baqarah: 1-2)

The first verses of the Glorious Qur'an talk about the Qur'an itself, presenting the Muslim with a description that attracts both hearts and souls to this Divine Book which is perfect in its qualities, words, expressions and meanings. This description makes the believers' hearts feel blessed by a Divine gift bestowed upon them from above the seven heavens in order to be their guide in life, to be the light for their existence and to lead them to everlasting happiness and to the pleasure of Almighty Allah.

And, as seen in this *Ayah*, the Qur'an is described that it cannot be doubted, for how can there be any

doubt in it when it is the word of the Lord of the world?

> ﴿*Had it been from other than Allah, they would surely have found therein much discrepancy.*﴾
> (An-Nisa': 82)

But, the question is who can benefit from the Qur'an?

The hearts of the pious, the hearts of the charitable and the hearts of those who ask for forgiveness can benefit from the Qur'an. They are hearts that have been touched by the light of faith and have thus tasted its sweetness and followed its course.

The revelation of the Qur'an

Allah, Most High, says,

> ﴿*Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong).*﴾
> (Al-Baqarah: 185)

In the company of the Qur'an, we shall get acquainted with the steps of its revelation as follows:

1. From Allah the Almighty to the Preserved Tablet:

﴾*Nay, this is a Glorious Qur'an, (Inscribed) in a Tablet Preserved!*﴿

(Al-Buruj: 21-22)

2. To the House of al-`Izzah (the Mighty) in the lowest heaven for it was reported that Ibn `Abbas said, "The Qur'an was separated from *Dhikr* (the Remembrance) and was put in the House of al-`Izzah in the lowest heaven and Gabriel then kept on descending with it upon the Prophet (pbuh)."

3. The other stage is that the Qur'an was revealed to the Prophet (pbuh) piece by piece and not at one time as a whole:

﴾*(It is) a Qur'an which we have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages.*﴿

(Al-Isra': 106)

However, the wisdom behind revealing the Qur'an piece by piece is:

a. Strengthening the Prophet's heart.

b. Facilitating the process of memorizing it.

c. Graduation in the legislation and guiding the new Nation.

d. Answering the questions and refuting doubts.

e. Proving that the Qur'an is from Allah Alone.

﴿*And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).*﴾

(Al-Furqan: 33)

The previously revealed books

Allah says,

﴿*Alif Lam Mim. Allah! There is no god but He, the Living, the Self subsisting, the Supporter of all. It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and he sent down the Torah (of Moses) and the Gospel (of Jesus).*﴾

(Al `Imran: 1-3)

In these verses, Allah mentioned the Torah, the Gospel and the Book that authenticated and confirmed the previously revealed Books. It is the Glorious Qur'an for it was revealed in truth and thus it confirms the truth in the previously revealed Books. It also exposes the deviation and falsity that were brought into these books by some Jews and Christians.

Imam Ahmad said that the Book of Ibrahim was revealed in the first night of Ramadan and the Torah in the sixth night and the Gospel in the thirteenth night and it is known that the Qur'an was revealed in Ramadan. The Prophet (pbuh) said,

> *"Every Prophet was given miracles because of which people believed, but what I have been given is Divine Inspiration which Allah has revealed to me. So, I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."*[1]

The Qur'an is the ultimate truth

Allah, Most High, says,

> *﴾These are the Signs of Allah: We rehearse them to thee in truth: and Allah means no injustice to any of his creatures.﴿*
>
> (Al `Imran: 108)

> *﴾They seek to be informed by thee: 'Is that true?' Say: 'Aye! by my Lord it is the very truth and ye cannot frustrate it.'﴿*
>
> (Yunus: 53)

1. Reported by al-Bukhari.

So, whoever speaks with the Qur'an is telling the truth, and whoever rules according to it is establishing justice, and whoever advocates it is guiding to the Straight Way (*as-Sirat al-Mustaqim*) and whoever believes in it and applies it will never go astray in this worldly life and will not be miserable in the Afterlife. Allah, the Almighty, says,

﴿*O mankind! The Messenger hath come to you in truth from Allah: believe in him: it is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: and Allah is All-Knowing, All-Wise.*﴾

(An-Nisa': 170)

This verse signifies the universality of the Prophet's Message.

The Qur'an and wisdom

Allah, Most High, says,

﴿*For Allah hath sent down to thee the Book and Wisdom and taught thee what thou knewest not (before): and great is the Grace of Allah unto thee.*﴾

(An-Nisa': 113)

Both Wisdom and the Book were mentioned more than once in the Glorious Qur'an. "Wisdom" here means the virtuous *Sunnah* that was inspired to the Prophet (pbuh) by Allah. So, whatever the Prophet (pbuh) says or does is nothing but *Wahy* (revelation). In this context, Allah, the Almighty, says,

> ﴿*Nor does he say of (his own) desire. It is no less than inspiration sent down to him.*﴾
>
> (An-Najm: 3-4)

Thus, the *Sunnah* is as obligatory for the Nation as the Qur'an. Allah says,

> ﴿*So take what the Messenger gives you, and refrain from what he prohibits you.*﴾
>
> (Al-Hashr: 7)

> ﴿*He who obeys the Messenger, obeys Allah.*﴾
>
> (An-Nisa': 80)

The *Sunnah* clarifies the Book (the Qur'an) and elaborates what is summed up in it. It was once said to Mutraf ibn `Abdullah, "Do not speak with us except with the Qur'an?" So he said, "By Allah we seek no replacement for the Qur'an but we seek him who knows the Qur'an better than all of us." Apparently, he meant the Prophet (pbuh).

The revelation

Allah, Most High, says,

﴾*We have sent thee inspiration, as We sent it to Noah and the Messengers after him.*﴿

(An-Nisa': 163)

We would like to know, in the company of the Qur'an, the meaning of *Wahy* (revelation).

According to the scholars of *Shari`ah* the word *Wahy* means "The words of Allah sent down upon one of His Prophets." And, Angels also are inspired in a way that we have not been assigned to know. And, finally coming to the people chosen by Allah, they are inspired in one of three ways:

﴾*It is not fitting for a man that Allah should speak to him except by inspiration or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.*﴿

(Ash-Shura: 51)

The variety in the style of the Qur'an

Allah, Most High, says,

﴾*And this is a Book which We have sent down, bringing blessings, and confirming (the*

revelations) which came before it: that thou mayest warn the Mother of Cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their Prayers.﴿

(Al-An`am: 92)

Here, the Qur'an is described as being "blessed". And, this description is mentioned in four verses: the previous verse, Al-An`am: 155, Sad: 29, and Al-Anbiya': 50. Also, repetition is cited in the Glorious Qur'an, as in relating the news of the previous nations, in describing the scenes of the Day of Judgement, or in exhibiting Allah's wonders in the Universe.

Is there wisdom behind this repetition?

The fact is that it is variety and not repetition. It is a manifestation of the miraculous nature of this great Book that it tackles the subject in more than one style and that each subject has gotten its place and congruity is always present.

So, one can say that as everyone knows that is variety and not repetition and variety is beauty in itself. And, the person who deeply observes the verses and carefully examines the occasions and the perfection of the style realizes the wisdom behind it.

The believer's attitude towards the Ever-Glorious Qur'an

Allah, Most High, says,

﴿*A Book revealed unto thee, so let thy heart be oppressed no more by any difficulty on that account, that with it thou mightest warn (the erring) and a reminder to the Believers. Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.*﴾

(Al-A`raf: 2-3)

Here, one wonders: What is the believer's attitude towards the Glorious Qur'an? The answer is as follows:

1. He must not feel disturbed or uneasy about it, but on the contrary he must absolutely submit to it.
2. He must direct all people to follow the Qur'an and be guided by its light because it is from Allah. However, this requires from its followers that they must know it and the language with which it addresses the people in order to be able to carry out the mission.

3. He must know that the Glorious Qur'an is a reminder to those who want to be reminded.

4. He must follow and submit to it, carry out its orders, avoid its prohibitions, work according to its clear verses and believe in those which are not entirely clear (*Ayat Mutashabihat*) because they are all from Allah, Most High.

5. He must explicitly and completely refrain from following whoever disagrees with it or contradicts it.

Listening to the Qur'an

Allah, Most High, says,

> ﴿*When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.*﴾
>
> (Al-A`raf: 204)

1. After finishing reading the Qur'an the believer wants - eagerly - to return back to reading it again after completing his work.

2. One of the duties of reading the Qur'an is to listen to it consciously by evacuating the heart from any other occupation. One must also meditate upon its commands, prohibitions, and recommendations

and prohibitions stated in it. In addition, one must rejoice at every good omen it brings and must insist on asking Allah to grant him such good omens. On the other hand, one must be afraid of the threats mentioned in it and he must ask Allah to rescue him by His Mercy.

3. One must make the Qur'an his Imam, his guide and his leader in all his affairs to be among those whom Allah praises, saying,

﴾*Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His revelations rehearsed, find their faith strengthened, and put (all) their trust in their Lord.*﴿

(Al-Anfal: 2)

The Qur'an and the hypocrites

Allah, Most High, says,

﴾*The Hypocrites are afraid lest a Surah should be sent down about them, showing them what is (really passing) in their hearts. Say: 'Mock ye! But verily Allah will bring to light all that ye fear (should be revealed).'*﴿

(At-Tawbah: 64)

The Qur'an is from Allah Who created man and Who knows the secrets of everything. Therefore, it reveals to us the way man reacts when confronted by various incidents as Allah says,

> ﴾*If We give man a taste of mercy from Ourselves, and then withdraw it from him, behold he is in despair and (falls into) ingratitude. But if We give him a taste of (our) favors after adversity hath touched him, he is sure to say: 'All evil has departed from me.' Behold he falls into exultation and pride.*﴿
>
> (Hud: 9-10)

The hypocrites were frightened of being exposed. They know that the Qur'an is true, that the Archangel who descended with it is truthful, and that the one to whom it was sent is truthful and therefore they fear being exposed. It is astonishing that, in spite of all this, they do not believe in it. The following verse exposes them,

> ﴾*If thou dost question them, they declare (with emphasis): 'We were only talking idly and in play.' Say: 'Was it at Allah, and His Signs, and His Messenger, that ye were mocking?'*﴿
>
> (At-Tawbah: 65)

Whereas you find the believers saying, ﴾*We heard and we obeyed, O Lord forgive us for to You we shall come back.*﴿

The Qur'an is remedy

Allah, Most High, says,

> ﴾*O mankind! There hath come to you an admonition from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a Guidance and a Mercy.*﴿
>
> (Yunus: 57)

Allah, the Almighty, by sending the Glorious Qur'an upon His Messenger (pbuh), has done His creatures a favor. This Qur'an exhorts people to avoid ill deeds, and is a remedy for any suspicions or doubts in the heart. It erases any kind of abomination or filth in it as well.

Also, the Qur'an is a guidance and a mercy from Allah the Almighty. However, this is an advantage for the believers only who believe in it and who are sure of its being truthful as the Almighty says,

> ﴾*We send down (stage by stage) of the Qur'an that which is a healing and a mercy to those*

who believe: to the unjust it causes nothing but loss after loss.﴿

(Al-Isra': 82)

But, the believer is the one who benefits from the Qur'an and the proof of this is in the verse where Allah says,

﴾*Say: 'In the Bounty of Allah, and in His Mercy, in that let them rejoice': that is better than the (wealth) they hoard.*﴿

(Yunus: 58)

Therefore, the believers rejoice at the Qur'an and at what has reached them from Allah since it is definitely better than the ruins of this life and better than its ephemeral pleasure.

The stories of the Qur'an

Allah, Most High, says,

﴾*We do relate unto thee the most beautiful of stories, in that we reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.*﴿

(Yusuf: 3)

The Qur'an embodies the best of stories. They are real stories and not imaginary ones.

Types of the Qur'anic stories

1. Stories of the Prophets including information about their *Da`wah* (mission), the miracles with which Allah supported them, and the stance of those who opposed them.

2. Stories related to past events or to righteous persons other than the Prophets as for example the story of "the people of the cave", "the people of the garden", and "the companions of the elephant".

3. Stories related to events that took place at the time of the Prophet (pbuh) like the Battle of Badr and the emigration.

Advantages of the Qur'anic stories

1. Demonstrating the bases of *Da`wah* for the sake of Allah and the bases of the mission of the Prophets.

2. Strengthening the heart of the Prophet (pbuh) and the *Ummah*.

3. Believing in the previous Prophets.

4. Proving that the Prophet (pbuh) was true in whatever he narrated concerning the previous nations.

5. Revealing what the people of the Book (Jews and Christians) have hidden or have corrupted and distorted.

The greatness of the Qur'an

Allah, Most High, says,

> ﴿*Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allah.*﴾
>
> (Ar-Ra`d: 37)

Imam Ibn Kathir explained this verse saying, "Just like We (Allah) have sent Messengers before you and have sent upon them Books from heaven, We have sent the Qur'an upon you. We have sent upon you a perfect Book in Arabic and by this We honored and favored you. This Book is explicit, clear and distinct: ﴿*No falsehood can approach it from before or behind it: it is sent down, by One Full of Wisdom, Worthy of all Praise.*﴾ (Fussilat: 42) So, if you

followed their whims after what was revealed to you from Allah, the Almighty, there will be no one to support you or to protect you from Allah's wrath. This implies a threat for the scholars if they deviate from the Straight Way after adopting the *Sunnah* of the Prophet (pbuh)."

The Qur'an is a guidance offering its goodness for mankind. This religion's civilization prospered with incredible speed because it is built on natural instinct. But, where are the people of the Qur'an today!

The Qur'an has authority over other scriptures

Allah, Most High, says,

> ﴿*And We sent down the Book to thee so that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.*﴾
>
> (An-Nahl: 64)

This Great Qur'an has authority over the other books such as the Torah and the Gospel and it is the job of this *Ummah* to illustrate to the world the laws and guidance of the Qur'an. This job, in turn, requires the Muslims to study human psychology

and to preach people gradually and with the proper style but without retreating from what is right.

The followers of this religion must advocate the truth that has been bestowed upon them and must reveal the corruption of the other beliefs.

> ﴿*Thus have We made of you an Ummah justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves.*﴾
>
> (Al-Baqarah: 143)

We have to unveil their deviance that makes them far from the truth so that they can return to what is correct.

Reciting the Qur'an at dawn

Allah, Most High, says,

> ﴿*Establish regular prayers at the sun's decline till the darkness of the night, and the recital of the Qur'an in morning prayer for the recital of dawn is witnessed. And as for the night keep awake a part of it as an additional prayer for thee: soon will thy Lord raise thee to a station of Praise and Glory.*﴾
>
> (Al-Isra': 78-79)

Allah commands people to perform the obligatory prayers since the sun starts to set until the darkness of the night comes forth. And, this includes the following four prayers: the Noon prayer, the Afternoon prayer, the Sunset (*Maghrib*) prayer and the Night (*`Isha'* ) prayer. Allah emphasizes the importance of the Morning prayer because it is witnessed by the Angels of day and night as related by al-Bukhari. It was also reported by both al-Bukhari and Muslim that they gather in the Afternoon (*`Asr*) prayer as well.

After that, Allah demanded that we observe the night vigil (*Qiyam al-Layl*), and that is to stay up at night praying and reciting Qur'an. Concerning this, Imam Muslim reported that the Prophet (pbuh) was asked about which prayer is considered the best after the obligatory prayers, and that he (pbuh) answered referring to prayer that is performed during the night.

And, concerning the "praised position" mentioned in the verse, it means the great intercession (*Ash-Shafa`ah al-`Uzma*) of the Prophet (pbuh) on the Day of Judgement.

The Qur'an is all goodness

Allah, Most High, says,

> ﴿*Ta-Ha. We have not sent down the Qur'an to thee to be (an occasion) for thy distress, but only as an admonition To those who fear (Allah), a revelation from Him Who created the earth and the heavens on high.*﴾
>
> (Ta-Ha: 1-4)

The Qur'an was sent with goodness and blessings from the Lord of Glory to make people happy in this life and in the Afterlife. It was sent with truth from the Most Merciful and the Most Gracious Who bestows goodness and blessings upon His servants. So, why are people running away from this Qur'an to human rubbish?

And, those who truly bear this Book, fully perform their duty towards it, spread it among people, and apply it in their lives are promised a great reward. For, the Prophet (pbuh) said,

> *"On the Day of Resurrection when Allah sits on His Chair to judge between His servants, He will say to the scholars, 'I only bestowed on you of My Wisdom and Knowledge since I*

wanted to forgive you whatever you made and I never care for it.'"

Those who deny the Qur'an

Allah, Most High, says,

﴾*And this is a blessed message which We have sent down: will ye then reject it?*﴿

(Al-Anbiya': 50)

The people of the Qur'an are astonished from the attitude of those who deny the Qur'an. Because, despite its clear evidence and its explicit proof, the aberrant disbelievers insist on denying it. Allah the Almighty says,

﴾*Do they not then earnestly seek to understand the Quran, or are there are locks upon their hearts?*﴿

(Muhammad: 24)

Allah describes the Qur'an saying,

﴾*Furthermore, I swear by the setting of the Stars, and that is indeed a mighty adjuration if ye but knew, that this is indeed a Qur'an most honorable, in a Book well guarded, which none shall touch but those who are clean: a Revelation from the Lord of the Worlds. Is it*

such a Message that ye would hold in light esteem? And have ye made it your livelihood that ye should declare it false?﴿

(Al-Waqi`ah: 75-82)

On the other hand, the believers live with the Qur'an as the Prophet (pbuh) said,

"Never will a group of people gather in a mosque to recite Allah's Book and study it together without calmness descending on them, mercy covering them, the angels surrounding them, and Allah mentioning them among those who are with Him."

The rulings of the Qur'an

Allah, Most High, says,

﴾*A surah which We have sent down and which We have ordained: in it have We sent down Clear Signs, in order that ye may receive admonition.*﴿

(An-Nur: 1)

This verse urges people that they must pay close attention to this *surah*. However, this does not mean that they should not pay attention to all the *surahs* of

the Qur'an. The reason for requiring special attention in reading this *surah* is that it comprises many of the social rulings. It deals, for example, with preserving chastity, lowering the gaze, women hiding their adornment except in front of the relatives which they cannot marry, the manners of asking permission and other things.

Allah's words "ordained it" mean that He has clarified *halal* (the lawful) and *haram* (the prohibited), commands and prohibitions and His Boundaries. Al-Bukhari said, "Who reads this verse must know what 'ordained it' means. It means 'We (Allah) ordained it for you and for those who come after you.' While 'clear signs' means explained and explicit signs."

The orders of the Qur'an include *Wajib* (obligatory), *Mandub* (recommended), *Mubah* (permissible) *Makruh* (disliked), and *Haram*. Also, the same applies to the *Sunnah*. A Muslim resorts to the Qur'an and the *Sunnah* in order to know the orders of his religion by asking the pious, righteous scholars.

The Qur'an and the servants of the All-Merciful

Allah, Most High, says,

﴿*Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind.*﴾

(Al-Furqan: 73)

They are servants of the All-Merciful in the way they deal with the Qur'an. They live with the Qur'an with hearts that deeply believe that this Great Book represents salvation, success and honor for them in this life and in the Afterlife. That is why they hurry, with their hearts full of happiness and felicity, to understand it and to seek its advice,

﴿*Is then one who doth know that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endowed with understanding that receive admonition.*﴾

(Ar-Ra`d: 19)

That is why you also find them, when being reminded by the verses of Allah, hurrying to respond and to obey without ever being arrogant or hesitant.

They even compete with each other in obeying the Almighty,

> ﴿*It is these who hasten in every good work, and these who are foremost in them.*﴾
>
> (Al-Mu'minun: 61)

So, the believer feels proud of responding quickly to Allah and he feels sorry for every moment he has wasted without obeying or remembering Allah. But, as for the deviated their case is different and it is described in the verse that says,

> ﴿*When it is said to him, fear Allah, he is led by arrogance to (more) crime. Enough for him is Hell; an evil bed indeed (to lie on)!*﴾
>
> (Al-Baqarah: 206)

The Qur'an is a Book of *Da`wah*

Allah, Most High, says,

> ﴿*... And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: 'I am only a warner'.*﴾
>
> (An-Naml: 92)

In his well-known book *Fi Zhilal Al-Qur'an* (In the Shade of the Qur'an), Sayyid Qutb commented

on this verse, saying, "The Qur'an is the book of the *Da`wah*, its constitution and methodology. Allah commanded us to strive against the unbelievers with the Qur'an only. In the Qur'an will you find means that discipline spirits and minds, captivate souls and emotions and make hearts tremble. So, we have to recite the Qur'an, declare and explain its teachings to all, *'...and if any accept guidance, they do it for the good of their own souls.'"*

Then, he added, "This verse is also an indication that every person is individually responsible before Allah for accepting guidance or going astray. This explains how Islam guarantees man's dignity and does not compel him to accept faith. The recitation of the Qur'an that affects souls by its accurate, deep way that addresses the depths of human nature which corresponds to the way of the Qur'an."

The Qur'an is from Allah

Allah, Most High, says,

> *﴾Alif Lam Mim (this is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds. Or do they say, 'He has forged it?' Nay, it is the Truth from thy Lord, that thou mayest admonish a people to whom no warner*

has come before thee: in order that they may be rightly guided. ﴿

(As-Sajdah: 1-3)

Some of the disbelievers said that Muhammad (pbuh) fabricated the Qur'an and ascribed it to Allah. This is a groundless accusation and the disbelievers themselves know this fact.

The evidence that proves the falsehood of this claim is:

1. Anyone who reads the Ever-Glorious Qur'an and the Honorable Prophetic *hadith* will realize the difference between both of them in style, meanings and expressions despite the eloquence of the Prophet (pbuh).
2. If the Prophet (pbuh) had wanted leadership, it would have been his personal interest to ascribe the Qur'an to himself in order to strengthen his leadership, especially that the Arabs failed to bring forth something like it.
3. The Qur'an comprises facts and sciences that cannot be grasped by all mankind, so how can one man of them invent such a great book. Allah, Most High, says,

﴿*This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book wherein there is no doubt from the Lord of the worlds.*﴾

(Yunus: 37)

Heirs of the book

Allah, Most High, says,

﴿*Then We have given the Book for inheritance to such of Our servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.*﴾

(Fatir: 32)

Imam Ibn Kathir said, "Allah has given this Great Book, which confirms the previous books, for inheritance to His chosen servants, namely this *Ummah*. Allah then divided them into three categories: The first are those who wrong themselves by exaggerating in performing some of the duties and by committing some of the forbidden deeds. The second category is represented in those who perform

the duties and quit the forbidden deeds and who may quit some of the desired deeds and commit some of the detested deeds. Finally, the third category is represented in those who perform the duties and the desired deeds quitting the forbidden and the detested deeds and some of the permitted deeds as well.

The duty of the Muslim towards the Qur'an:

1. Reciting it and reflecting upon its meanings.
2. Resorting to it in managing all his affairs.
3. Explaining it to the people and exerting all the efforts in order to make mankind rule with it.

The parables of the Qur'an

Allah, Most High, says,

> ﴾*We have put forth for men, in the Qur'an every kind of Parable, in order that they may receive admonition.*﴿
>
> (Az-Zumar: 27)

The Great Qur'an comprises the most eloquent styles of the Arabic language. Previously, we have spoken about the stories in the Qur'an and now we shall talk about the parables in the Qur'an.

The Parables in the Qur'an are of three kinds:

1. The explicit parable like what is mentioned about the hypocrites,

   ﴿*Their similitude is that of a man who kindled a fire...*﴾

   (Al-Baqarah: 17)

2. The implicit examples like, for example ﴿*Whoever works evil, will be requited accordingly.*﴾ (An-Nisa': 123) that implies the proverb that says, "Just as you condemn you are condemned."

3. Statements which give the meaning of parables: These are sentences that contain no explicit words of similarity like,

   ﴿*Say: 'Everyone acts according to his own disposition.'*﴾

   (Al-Isra': 84)

   ﴿*Is there any reward for good other than good?*﴾

   (Ar-Rahman: 60)

Parables have advantages, which are:

1. They present an abstract idea as if it were something concrete.

2. They express a great meaning in a brief phrase.

3. They are eloquent in preaching and stronger in rebuking.

The Qur'an is in Arabic

Allah, Most High, says,

> ﴿*A Book, whereof the verses are explained in detail; a Qur'an in Arabic, for people who understand.*﴾
>
> (Fussilat: 3)

This verse speaks about the Ever-Glorious Qur'an. The Qur'anic verses are explained in detail. Its verses, which vary in style, clarify the lawful and the unlawful, the pious deeds and the evil ones. In the verses of the Qur'an, you find promises and threats, rewards and penalties and they all unite in order to show people what is required of them. This detailed Book was sent in Arabic:

> ﴿*We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.*﴾
>
> (Yusuf: 2)

Thus, understanding the Qur'an needs someone who knows the Arabic language and who is aware of its style, grammar, morphology, rhetoric and other related things.

That is why there is an interpretation that the Arabs know in their own language and whoever approaches this field without meeting its requirements will be violating Allah's verses in doing so.

So, anyone who talks about the Qur'an without being qualified will expose himself to destruction. This act is prohibited as *at-Tafsir al-Batini*, that is an interpretation made by those who claimed that the words of the Qur'an have two meanings, an apparent one and a hidden one which they explained according to their will. The Muslim should resort to scholars of *Tafsir* to get acquainted with the meanings of the Qur'an.

The Qur'an is light

Allah, Most High, says,

> ﴿*And thus have We, by Our command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made it (the Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way.*﴾
>
> (Ash-Shura: 52)

This verse comprises descriptions of the Ever-Glorious Qur'an. The Qur'an is "An inspiration sent by Allah's Command", an inspiration that gives life and promotes it in people's hearts and in reality of practical life. It is the light with which Allah guides whomever He wills. This is the nature of the Qur'an, the nature of this revelation. It is a light which touches the hearts that Allah wants to be guided, because Allah knows their good nature, and the Messenger is the means for achieving Allah's Will.

The Qur'an is the "guide to the Straight Way", to Allah's Way at which all ways meet because it is the way to the Master Who owns all that is in Heaven and Earth. So, this light guides to His way, the way He chooses for His servants to follow in order to get back to Him at the end guided and obedient.

The Qur'an and hearts

Allah, Most High, says,

> ﴿*Do they not then earnestly seek to understand the Qur'an, or is that there are locks upon their hearts?*﴾
>
> (Muhammad: 24)

Here, there is a call that requires every Muslim to understand the Qur'an and work according to its

admonition, rulings and laws which Allah, the Omniscient and the Ever-Cognizant prescribed. It includes guidance, enlightenment, clear proofs and decisive evidence to whomever has a sound intellect. He would in turn realize its grace and would refrain from polytheism and anything related to it.

Then, comes the question: *"...Or is that there are locks upon their hearts?"* So, they are deprived of the light and of knowing the truth. This Qur'anic question terrifies the faithful souls and encourages them to get rid of the souls' chains and the hearts' locks so that they may stand in the sphere of Divine lights feeling calm and tranquil.

A well-guarded book

Allah, Most High, says,

> ﴿*That this is indeed a Qur'an most honorable. In a Book well-guarded. Which none shall touch but those who are clean. A revelation from the Lord of the worlds. Is it such a message that ye would hold in light esteem? And have ye made it your livelihood that ye should declare it false?*﴾
>
> (Al-Waqi`ah: 77-82)

Allah here describes the Qur'an as being preserved in a well-guarded Book that is not touched in Heaven except by the angels. It is also said that the verse here means that it is not touched except by those who are clean.

The supremacy of the Qur'an is then confirmed by showing that it is a revelation from the Lord of the Worlds that cannot be reached or harmed by the devils or by fortune-tellers.

That is why the believer highly appreciates the Qur'an and appreciates Allah's Grace upon him,

> ﴿*The Most Gracious! It is He Who has taught the Qur'an. He has created man. He has taught him an intelligent speech.*﴾
>
> (Ar-Rahman: 1-4)

Thus the Ever-Glorious Qur'an represents the course that Allah has chosen for His creatures. It comprises all that Allah approves of for His servants in all the fields of life. That is why it has been mentioned before the creation of man, however the disbelievers deny it. But, in what state will they be when the soul reaches the throat?

The mountain's fear of the Qur'an

Allah, Most High, says,

﴿*Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.*﴾

(Al-Hashr: 21)

This picture confirms the high esteem of the Qur'an and its strong influence on the hearts because of what it comprises of admonitions. This verse tells us that if this Qur'an had been sent down upon a mountain as an assignment, we would have seen this mountain, despite its tremendous solidity, humble itself and cleave asunder for fear of Allah, His punishment, and for fear that it would not fulfill its duty towards glorifying the words of Allah. Some may wonder if this would really happen to the mountain. We find in the Prophet's biography what proves this to be true for the Prophet (pbuh) once heard a root cry and moan. Moreover, he (pbuh) is reported to have said that a rock in Makkah used to greet him.

Some scholars said that this verse shows Allah's Grace upon His Messenger (pbuh), for He has sent the Qur'an upon him, and has consolidated him and has given him the strength to carry out the duty assigned to him towards the Qur'an.

A weighty word

Allah, Most High, says,

> ﴾*And recite the Qur'an in slow, measured rhythmic tones. Soon shall We send down to thee a weighty Word.*﴿
>
> (Al-Muzzammil: 4-5)

So, the Qur'an has a great message in life and bears great weight in existence, for it is simply the essence of life and the aim of existence. Thus "weighty" here does not mean difficult or inflexible, because the Qur'an in its true essence is light and guidance that make the believer happy. It is only the ignorant and the oppressors who flee from it,

> ﴾*Say: 'It is a guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes).'*﴿
>
> (Fussilat: 44)

The Messenger of Allah (pbuh) used to suffer from the hardness of the revelation. Al-Bukhari reported on the authority of `A'ishah (may Allah be pleased with her) who said, "Verily, I saw the Prophet (pbuh) being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the inspiration was over)."

The verses also invite us to recite the Qur'an in slow measured rhythmic tones, i.e., they invite us to read the Qur'an slowly in order to contemplate on its meaning. The reader would then stop to reflect on its wonders and his heart would be influenced. Therefore, the reader's mind will not be preoccupied with reaching the end of the *surah*. Reciting the Qur'an with consciousness and contemplation will help him understand it even more. He will thus live with the verses of the Merciful asking for Allah's Mercy and with the verses of torment asking for Allah's protection.

The night of *Qadr* (Power)

Allah, Most High, says,

﴿*We have indeed revealed this (Message) in the Night of Power: and what will explain to thee what the Night of Power is? The Night of*

Power is better than a thousand months.﴾

(Al-Qadr: 1-3)

The Ever-Glorious Qur'an was sent down all at one time (as a whole) from the Preserved Tablet to the lowest heaven and that was in the Night of Power. This night is described as: ﴿*We sent it down during a blessed night.*﴾ (Ad-Dukhan: 3) So, when the Muslim knows that this Night is better than a thousand months, and when he knows that whoever spends the night of *Qadr* in prayer and worship out of sincere faith and in hope for a reward from Allah, then all his previous sins will be forgiven. He also knows that this Book was sent down in Ramadan, the month which Allah has prescribed fasting during its daytime and made it *Sunnah* to perform supererogatory night vigil prayer during its night. Allah also has decreed fasting in the month of Ramadan out of sincere faith and in hope for a reward from Allah an expiation for one's previous sins. When the believer comes to know all these things, he will realize why the angels and the Spirit come down in this Night, and he will realize why this Night is considered peace until the rise of morning. It is a Night that blesses the believer's life and offers him a heaven with doors opened wide if he rightly performs his duty towards it.

An Introduction to Some Sciences of the Qur'an

Definition of the Qur'an

It is defined as "the Words of Allah sent down to our Prophet Muhammad (pbuh) and transmitted successively. Its recitation is an act of worship and even the shortest of its *surah*s is a challenge."

"Words" includes all kinds of words and its being attributed to Allah excludes all kinds of words except the words of Allah, the Almighty. "Sent down" excludes the words of Allah that have not been sent down. "To our Prophet Muhammad (pbuh)" excludes what was sent down to any one else. "Transmitted successively" excludes the recitations with only one transmission. "Its recitation is an act of worship" means that the prayer is not correct except with its recitation and reciting it in any other state is rewarded as well. "The shortest of

its *surahs* is a challenge" is a description of the Qur'an that excludes any other revelation.

The concern about the Qur'an

The Companions of Allah's Messenger (pbuh) were concerned about the Qur'an. `Abdullah ibn Mas`ud said, "By Allah other than Whom none has the right to be worshiped! There is no *surah* revealed in the Book of Allah but I know at what place it was revealed; and there is no verse revealed in the Book of Allah but I know the occasion of its revelation. And if I know that there is someone who knows Allah's Book better than me, and he is at a place that camels can reach, I would go to him."(1)

The *Makki* and *Madani* Qur'an

Their concern about the Qur'an also made them seek to learn what is *Makki* and what is *Madani* in it. The *Makki* Qur'an is defined as the verses that were sent down before the emigration even if they were sent down outside Makkah. As for the *Madani* Qur'an it refers to the verses that were sent down after the emigration even if they were sent down in Makkah.

---

1. Reported By al-Bukhari.

Other manifestations of their concern about the Qur'an are: receiving, memorizing, writing, understanding, registering, collecting and interpreting it.

However, following are some of the advantages of knowing the *Makki* and *Madani* Qur'an:

a. Knowing the preceding parts from the subsequent ones.

b. Knowing the abrogating verses from the abrogated ones.

c. Being acquainted with the styles of the Qur'an and making use of it in the *Da`wah* to Allah. Furthermore, through knowing the *Makki* and *Madani* revelation, the reader of the Qur'an will know the occasions of revelation.

d. Learning the pure Prophetic biography from the Qur'anic verses. Also, the *Makki* Qur'an comprises *`Aqa'id* (beliefs), the principles of religion, and the principles of worship and transactions, whereas the *Madani* Qur'an comprises the details of these things.

The first and the last revelations

a. The most correct view is that the first revealed verses were,

﴾*Proclaim! (or read) in the name of thy Lord and Cherisher, Who created, created man, out of a leech-like clot. Proclaim! And thy Lord is the Most Bountiful. He Who taught (the use of) the Pen, taught man that which he knew not.*﴿
(Al-`Alaq: 1-5)

b. As for the last revealed verses, the superior view is that they are the verses of usury until the end of the verse of debt (282) in *Surat* Al-Baqarah.

c. Some of the scholars surveyed the first verses about beverages, food, fighting and other things.

The advantages of this study

a. Showing the deep concern of the *Ummah* about the Qur'an.

b. Realizing the secrets of the Islamic legislation by studying the history of its original source (i.e., the Qur'an) and observing the gradual progression of its rulings until it elevated the souls to perfection.

c. Distinguishing the abrogating from the abrogated: When one knows what was revealed first and what was revealed after in the same subject, one will regard the first as abrogated, if it is impossible to have both of the two rulings at the same time.

The occasions of revelation

The Qur'an was revealed on two parts: A part revealed without any reason like Allah's saying,

> ﴿*Proclaim! (or read) in the name of thy Lord and Cherisher, Who created.*﴾
>
> (Al-`Alaq: 1)

and it is the majority of the Qur'an. The second part was revealed after an incident or a question as Allah's saying,

> ﴿*They ask thee concerning the New Moons*﴾
>
> (Al-Baqarah: 189)

For this reason, scholars are interested in knowing the occasions of revelation of this second part of the Qur'an. Though the most important thing is to know the general ruling of a certain matter not its special occasion, yet knowing the occasions of revelation has a number of important advantages. Following are some of them:

a. Understanding the verse correctly when associating it with the occasion of its revelation.

b. Showing the wisdom of legislation.

c. Joining the Ever-Glorious Qur'an with the reality in which the Muslims are living.

There are many narrations concerning the occasions of revelation but what are to be regarded are only those of sound transmission and in which it is clearly stated that this occasion was the cause of the revelation of the verse.

Preserving the Glorious Qur'an

The Glorious Qur'an has been preserved through the following two means:

1. Memorizing and learning it. It is what happened with the Messenger of Allah (pbuh). For, Gabriel (the angel) used to read the Qur'an to the Prophet and the Prophet read to him once a year and he recited the whole Qur'an with him twice in the Prophet's last year.

   As for the companions, they memorized it from the Messenger of Allah (pbuh). Some of them memorized all of it, others memorized the major part of it and others memorized some of it. Thus, you cannot find any of the companions not memorizing at least some of the Qur'an.

2. Compiling the Qur'an and writing it down. This process passed through many stages:

a. During the life of the Messenger of Allah (pbuh): There were scribes who used to write the Divine revelation for the Prophet (pbuh), using the available tools of writing at that time such as stones, palm branches and leather. Such fragmentary scripts of the Qur'an were not even available in one house but were scattered.

b. The Qur'an was collected in the Age of Abu Bakr by Zayd ibn Thabit and it was put in the house of `A'ishah.

c. `Uthman then took these papers and made copies of them and distributed them among the countries so that the Muslims would unite on reading it to avoid the differences over the various recitations that some of which were not written down at the time of the Prophet (pbuh).

Arranging the verses of the Qur'an

The *Ummah* unanimously agreed that the arrangement of the verses of the Qur'an in this way that we see today was done through Allah's Revelation to His Messenger (pbuh) and through the Messenger's directions to the scribes of the Revelation. There was thus no field for any opinion

or any independent reasoning. Gabriel (pbuh) used to descend with the verses upon the Messenger of Allah (pbuh) guiding him to the place of each verse in its *surah*. This is confirmed by the *hadith*s that mentioned the virtue of a certain *surah* or the virtue of certain verses at the beginning or at the end of another *surah*.

The arrangement of the surahs of the Qur'an

The scholars have different opinions regarding the arrangement of the *surahs* of the Qur'an whether it was all done through the directions of the Messenger (pbuh) or not. However, this is the most likely opinion because the companions unanimously agreed upon it when writing down the Qur'an. And, such a unanimous agreement cannot be built except on certain knowledge on their side. Ibn al-Hisar said, "Arranging the *surah*s and putting the verses in their places were only done through the revelation."

The *surah*s of the Qur'an are divided into the following categories:

1. *As-Sab` at-Tiwal* (lit. the seven long *surah*s) which include al-Baqarah, al `Imran, an-Nisa',

al-Ma'idah, al-An`am, al-A`raf, and the seventh is either al-Anfal, at-Tawbah, or Yunus.

2. *Al-Mi'un* are the *Surah*s which consist of more than one hundred verses or near this number.

3. *Al-Mathani* are the *Surah*s which come after al-*Mu'un* in the number of verses.

4. *Al-Mufassal* are said to be the *surah*s from *Surat* Qaf to the end or from *Surat* al-Hujurat to the end of the Qur'an.

The *Muhkam* and the *Mutashabih*

The Ever-Glorious Qur'an has got three states in this respect:

a. The Glorious Qur'an is all *Muhkam* in the sense that it is perfect and free from any lies or fakes.

b. It is also *Mutashabih* in the sense that its verses resemble each other in their being true, just and eloquent. Allah the Almighty says,

> ﴾*Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself.*﴿
>
> (Az-Zumar: 23)

c. Some of the verses of the Qur'an are *Muhkam* and some are *Mutashabih*. The *Muhkam* verse is the one that came with a clear verdict that cannot be disagreed upon. As for the *Mutashabih* verse, it is the verse that came with a verdict that needs to be explained and to be illustrated and that is why there is a field for disagreement upon its meaning.

Only Allah knows the meaning of some of these *Mutashabih* verses as for example, the separated letters at the beginning of the *surah*s. Some scholars added to this the verses containing the attributes of Allah that apparently signify that Allah resembles His creatures like for example the verses that mention Allah's Hand and Eye.

> ﴿*There is nothing whatever like unto Him, and He is the One that hears and sees (all things).*﴾
>
> (Ash-Shura: 11)

The majority of *Ahl as-Sunnah* agree that such verses must not be interpreted and we must believe in them as they are without *Ta'wil* (metaphorical interpretation), *Ta`til* (nullification), or comparison.

Explaining the *Muhkam* and *Mutashabih* in the Qur'an, the Almighty says,

> ﴿ *He it is Who has sent down to thee the Book: in it are verses basic or fundamental clear (in meaning); they are the foundation of the Book: others are not entirely clear. But those in whose hearts is perversity follow the part thereof that is not entirely clear, seeking discord, and searching for its interpretation, but no one knows its true meanings except Allah. And those who are firmly grounded in knowledge say: 'We believe in it, the whole of it is from our Lord.' And none will grasp the Message except men of understanding.* ﴾
>
> (Al `Imran: 7)

Islam has put a fixed criterion for understanding the *Mutashabih*. And, that is by attributing it to the meanings of the *Muhkam* verses in Allah's Book. Thus we must believe in both of them because they are all from our Lord. In addition, we must not try to interpret the *Mutashabih* (on our own) as stated in the previous verse.

Qasam in the Qur'an

Qasam means swearing and oath taking. In Arabic, it is one of the forms of certitude that confirms and reinforces the meaning in the soul.

In the Qur'an, Allah swears by His Sacred Divine Being, by His Attributes, and by some of His creatures, the thing that proves their importance. But, for the Muslim who obeys Allah and follows His Messenger (pbuh), he does not swear except by Allah alone for we have been prohibited from swearing by anything other than Allah.

Quoting from the Qur'an

Quoting from the Qur'an means inserting some of the Qur'an in poetry or in prose but without saying "Allah said" or anything of the sort. Some of the scholars prohibit this, but Imam al-`Izz ibn `Abd as-Salam once asked about it and he permitted it saying that the Prophet (pbuh) said,

> *"O Allah Who cleaves the day break (from the dark): Who makes the night for rest and tranquility, and the sun and moon for the reckoning (of time), help me to settle my debts and keep me away from poverty."*

Abu Bakr (may Allah be pleased with him) included in his own speech, ﴾*And soon will the unjust assailants know what vicissitudes their affairs will take!*﴿

This proves that quoting from the Qur'an is permitted in preaching and supplication, or let us say it is permitted generally in prose.

Some scholars say that quoting is of three kinds:

a. **Accepted**: When it is in speeches, sermons and oaths.

b. **Permitted**: When it is in speaking, messages and stories.

c. **Rejected**:

1. In things that Allah attributes to Himself. So, it is not permitted to anyone to say about himself,

   ﴾*To Us will be their return; then it will be for Us to call them to account.*﴿

   (Al-Ghashiyah: 25-26)

2. Inserting a verse in a comic situation, in flirtation or in any unlawful situation.

The miraculous nature of the Qur'an

The Prophet (pbuh) challenged all the Arabs with the Qur'an and though they were known for their

eloquence, they failed to imitate it in spite of their endeavors.

1. The lingual miracle: This is asserted by the fact that the Arabs who were known for their fluency, eloquence and purity of language failed to produce a like of the Qur'an.
2. The scientific miracle: The Qur'an is originally a Book for guidance yet in spite of this it comprises all and truest scientific facts. The Qur'an is a readable miracle while the universe is a visible miracle and thus both cannot contradict each other. But, whoever tries to force the various sciences with their theories in the Qur'an, will be greatly misunderstanding it.
3. The legislative miracle: The Qur'an comprises laws most of which are fundamentals and some of which are detailed. These laws contain goodness for all human beings whether for the individual, the society or the country. Whoever examines these laws carefully will realize that the Qur'an comprises the most perfect, accurate and complete laws.

Reciting the Qur'an

It is recommended to recite the Qur'an and to do this as much as possible. Allah, the Almighty, says,

> ﴾*They rehearse the signs of Allah all night long*﴿
>
> (Al `Imran: 113)

The Prophet (pbuh) also said:

> *"Not to wish to be the like anyone except two men: A man whom Allah has given knowledge of the Qur'an and he recites it during the hours of the night and at the sides of the day..."*

Abrogation

Abrogation means invalidating a previous legislative verdict with a subsequent legislative address. There is no abrogation in *`Aqa'id*, morals, stories or the principles of worship and transactions.

Virtue of some surahs and verses

Many *hadith*s were reported about the virtue of the whole Qur'an and also of some of its verses and *surah*s like:

- Al-Fatihah is the best *surah* in the Qur'an and it is *ash-Shafiyah* (that can be used in curing the illness).
- Al-Baqarah is *Sinam* (the highest *surah*) of the Qur'an. If it is read in a house, the devil does not enter it for three days.
- *Ayat al-Kursi* is the greatest among the verses of the Qur'an.

Tafsir

Tafsir is a science with which the Ever-Glorious Qur'an can be understood. For this reason, it is the most honorable of sciences and some scholars may call it *Ta'wil*.

As for *al-Isra'iliyyat* that means all the narrations and stories narrated by the Children of Israel and the other People of the Book which are mentioned in the books of *Tafsir*, we should accept them as long as they do not contradict with Islam.

Sciences extracted from the Qur'an

In his book *Al-Itqan*, Imam as-Suyuti put this title to the sixty-fifth kind of the sciences of the Qur'an. He quoted the Qur'anic verse, ﴾*... and We*

have sent to thee the Book explaining all things﴾ (Al-Nahl: 89) in support of his opinion.

Finally, we beseech Allah with every Name of His to make the Ever-Glorious Qur'an the spring of our hearts, the light of our sights, the relief of our grief and the eradication of our catastrophe.

مطابع دار الطباعة والنشر الإسلامية/العاشر من رمضان/المنطقة الصناعية ب۲ تليفاكس : ٣٦٢٣١٣ - ٣٦٣٣١٤

Printed in Egypt by ISLAMIC PRINTING & PUBLISHING Co. Tel:. 015 / 363314 - 362313

مكتب القاهرة : مدينة نصر ١٢ ش ابن هانيء الأندلسي ت ٤٠٣٨١٣٧ - تليفاكس : ٤٠١٧٠٥٣

The Ever-Glorious Qur'an, which Allah holds as proof upon mankind until the Day of Resurrection, embodies guidance, remembrance and explanation of everything. It is a book that comprises a remedy for all diseases of the heart, and within lies guidance and advice for the righteous.

This book explains briefly an *Ayah* of every *Juz'* that talks about the Qur'an and sheds light upon some of the sciences of the Ever-Glorious Qur'an.

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Al-Falah is an institution devoted to developing a better undertanding of Islam among all people of the world; Muslim and non-Muslim. Of all religions, Islam is the most maligned and misunderstood in the West. Though Oriental Studies have long been established in European and American universities, genuine Islam has seldom been presented to the world. Thus, our aim is to clear the way for a fair appraisal of the fastest-growing religion in the world.